THE UNIVERSALIST

Leader

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Volume CXXXVIII
September, 1956
Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

September, 1956 — No. 9

The cover — Mrs. Estella Whitmore, for seventy years a member of the Binghamton, New York Universalist Church, demonstrates how one can best start one's centennial year. How? By doing something for someone else, of course. This is nothing new for Mrs. Whitmore, who celebrated her ninety-ninth birthday July 19, 1956. She is believed to be the oldest Red Cross volunteer worker in the nation. Here she is shown knitting a square for a Red Cross lap robe. We are indebted to Kimball Davis for sending us this photograph by the Binghamton, N. Y., *Press*.

E. Frater Smid, senior minister of Die Vrie Geemente (Church of the Free Community) in Amsterdam, Holland, is well known to many American Universalists. Mr. Smid's church publishes a parish paper which comes to our desk. Copies of this journal, we send from time to time to our friends William and Jennie deVries, Americans of Dutch extraction, with the request that they translate articles of interest to American Universalists. **Christian, Buddhist, or Religious** is one such article.

Dana E. Klotzle, director of the Universalist Service Committee, has a most interesting report to Universalists and liberals generally in his account of **The Universalist Church of the Philippines.**

Hartford Beaumont, a member of the Universalist Church of the Divine Paternity, New York City, wrote us the account of the **Convention of the National Association of Universalist Men.**

Robert M. Rice, minister of the First Universalist Church of Oak Park, Illinois, has given us a valuable and interesting addition to our series of historical stories in his essay, **Universalism Moves West,** which appears in two parts beginning in this number.

Christian, Buddhist or Religious

E. Frater-Smid

The following article appeared originally in the publication "Free Community," the monthly magazine of Frater-Smid's church in Amsterdam, Holland. We are indebted to William and Jennie de Vries, members of the First Universalist Church of Binghamton, N.Y., for the translation.

AT a recent meeting, after I had given my report on my visit to the latest convention of the World Congress of Faiths, the conversation turned to the topic of the Free Community. One of those present told me: "The Free Community is really more Buddhist than Christian. You don't even believe in God any more. Man has to find everything by himself. How is this possible? He is, after all, only human."

I answered: "That is just exactly the difficulty. Man must learn to be less manlike . . . and more godlike. He should raise himself beyond the human sphere to the Godly, that is, the spiritual sphere."

This answer may sound obscure to many, perhaps even irritating, but I do think that it strikes at the heart of spiritual life in general and that of the Free Community in particular.

For what is spiritual life? Let us say for the moment: spiritual life is a continual reaching up over the difficulties of material existence to the point where one is no longer bound or burdened by the relativity and the transience of life. And now the question is, does this spiritual life demand a God in Whom one must believe, to Whom one can turn in prayer and from Whom one can expect help in case of need?

I would say not. For what is God? "God is Spirit," Jesus says in the Gospel according to John and he adds to this: "And whosoever worships Him, must Worship Him in spirit and in truth." But if God is spirit, then He is not a power somewhere beyond us, but He is everywhere an indeterminate being. Then He is in man also. It is evident, of course, that we could turn to God outside of man, *if we do not at this time pass up God inside man.* And is it not just this God, or rather this aspect of God, that concerns us most, merely because *He is the essence of our being?* This God does not want to be worshiped, but served. But we cannot serve by prayer and song or creeds or promises, *but only in our lives.* This God wants to think with our thoughts, speak with our words, act in our deeds! Only in this way does He want to be and can He be served. But if our thoughts are selfish, if our words are slanderous or profane, if our actions cannot bear the light of day, then we kill God and must not be surprised if we are pulled down in His death. Then there is no God outside us, Who can save us.

God, Who is Spirit, is served if our thoughts, words and deeds are spiritual, that is to say, if they have the spontaneity of sincerity and the sincerity of spontaneity; if they contain the freedom of the unburdened and the unburdening of freedom; if they have the love of truth and the truth of love.

God wants to be served because He wants to live, live spiritually, and we must give Him His chance in our spiritual thinking, words and deeds.

Spiritual life, then, is not talking about books written by others. Nor is it a confirmation of truths discovered by others, for there is no truth but our own.

Spiritual life is also not the acceptance of dogmas or creeds which have been hallowed through the passage of time.

Spiritual life is certainly not thinking within the limits of a certain religion: Christian, Buddhist or whatever religion we, slaves of tradition, prefer above any other, which we may not know about and thus may be as valuable or valueless as our own.

Spiritual life is definitely not a dependence on the thoughts of leading personalities, who have to attach importance to their own unimportance and often unstable half-thoughts.

Spiritual life is something entirely different. It is an experience and a realization. If a man faces life truly spiritually; that is spontaneously, truthfully, free and lovingly, then he experiences the Spirit that works within him and he will translate this experience into daily life. Such an attitude toward life is not specifically Christian or Buddhist; it is only spiritual and therefore universal.

And if the Free Community is told that it is Buddhist rather than Christian, then we can answer to that, the Free Community is neither one, *or rather both,* because it wants to be as universal as possible. It is a Free Congregation, and if this word is more than merely a name under which it is listed in church columns, if it is an idea and an ideal, then it means that it is a congregation of people, who would aspire to the ideal of the spiritual life as we have described it.

If, furthermore, it is said that the Free Community does not believe in God any longer, then I answer: it (The Free Community) believes so truly in God, that it wants to eliminate the distance between man and God, suggested by prayer, by no longer making God responsible through prayer, *but rather realized and alive in the heart.* If the Free Community sometimes draws on Christianity for this realization of God, then again on Buddhism, then on a thought of Krishnamurti, and again on Rabindranth Tagore or any one else, then this is not done as an exclusive follower of a certain spiritual thought, but as an inclusive experience of the spirit itself. Whether we still call this spirit God or not, has no bearing on it.

In the light of this experience, however, every religion becomes a relative thing, *which could be a means to bring man towards the spirit,* but in most cases is not for the simple reason that with all its pretentions, it worms its way between man and the spirit. And all that, while man should be aware of the fact that he has created it (religion) out of his own mind; and because man's imagination is unlimited, there is an unlimited number of religions and even more conflicts among the religions. That is not even so surprising if we consider that there are really as many religions as there are people, for each man has his own imagination. That is why we can never talk of a universal religion, only of a universal religiosity and that is what the Free Community stands for and means. But for this you need not religion but an experience of God.

At the World Congress of Faiths, a Christian saw this experience as a relationship between man and his Creator. This Creator, he saw as a source of action, which reached out toward man and gave man a feeling of worth. He saw . . . he saw so much, that he cannot possibly have known what he actually experienced. This seeing, or wanting to see, is typical of Christianity. Islam only gives its believers an empty niche in the direction of Mecca. If for the Buddhist the most expressive symbol is the empty chair of Buddha, or his footprint, the Christian church, the Roman Catholic church in particular, makes the holiest experience into a visible performance, or into a rationally visible philosophy.

Following the Christian, a Hindu spoke. He characterized the difference between Christianity and Hinduism by saying that in Christianity man is considered a body with a soul, and in Hinduism, a soul with a body, emphasizing in this that the spirit is primary in Hinduism. This is clearly illustrated in a manner of speech. The Hindu says, the spirit leaves the dying man. The Christian says the man gives up the ghost.

Hinduism was, according to this speaker, a religion of the spirit, but when he needed nearly one and a half hours to convince us of this it was my conviction that Hinduism also was too overburdened to be truly spiritual.

Then followed the Buddhist and his teaching was a philosophy of awareness. This was not concerned with God or commandments, but rather with the teachings of Buddha, which he saw as a magic key which fitted all problems of life.

In conclusion the Mohammedan spoke, but he could do little more than quote his holy book, the Koran, and in this way he gave proof of being the most fettered of all.

When I heard all these believers, I came to the conclusion that they were none of them free and thus none spiritual and that, therefore, neither Christianity, nor Buddhism, neither Hinduism nor Islam, were prerequisites for a truly spiritual religious life.

I did see all these religions or philosophies as roads toward the spirit and undoubtedly that gave them their worth. But a road must be followed to its end, else it has no meaning. The end of each religion is spiritual experience, sometimes called salvation. Each religion finds its meaning finally in this salvation. Christianity speaks of a heavenly Jerusalem; the Hindu speaks of Samadi, that is the ascension of man into the Godlike. The Buddhist has Nirvana where all earthly aspirations are stilled and the Mohammedan has his heaven of glory. As long as man stays within his religion, he will never experience this salvation. Therefore, he has to have the courage to grow beyond this religion even though he will have to realize that he will come to stand alone, misunderstood, or be considered a fool or a snob. That spiritual experience which every religion means is not a power from the outside, but an understanding power within, which equalizes all existing religions, but just in doing this makes breadth and depth. It is a change, which turns man inside out, so that his heart beats as one

with the world heart and he recognizes in all things and in himself, too, the one being that brings all into being. It is a change which sees through all human endeavor and thus through religions of the earth as a game, necessary and beneficial for the godseeking man in his search, but unnecessary for the religious man who has traveled the road to the end.

This thought is certainly not Christian, but it is just as much Christian as it is Buddhist or Krishnamurtarian. But what does it matter as long as the thought is religious? And if it can be translated at times in Christian terms, or then again into Buddhist, well then, let us be Christians at one time and Buddhists at another. It doesn't matter whether we are this or that, *but that we are this and that.* In other words, that we are religious, live spiritually — universally. Religion is never exclusive, but inclusive. It leads people into a world that knows no bounds and into a life that knows no end; a life in which our thoughts, words and deeds have the spontaneity of sincerity and the sincerity of spontaneity, the freedom of the unburdened and the unburdening of freedom, the love of truth and the truth of love and in which all together can form a free community. Free because in it the spirit is everything in everyone and has become the whole.

New Officers and Council Members, Liberal Religious Youth.

Front row, left to right: Heather Diplock, Canada; Lorna Clarke, Maine; Joan Rossmisel, Massachusetts; Joanne Miller, New York; Donna Anderson, Iowa; Roberta Martin, Massachusetts; Sydne Kogan, California. Second row: Carol Morris, Oklahoma; Edith Smith, Illinois; Ruth Felt, California; Janet Staudt, Oklahoma; Jane Wilkins, North Carolina; Constance Flint, Oregon; Carol Marine, Rhode Island. Top row: John Sawyer, Minnesota; Gaylord Valley, Ohio; Graham Prindle, New York; Robert Johnson, Maine; Richard Earhart, Ohio; Kim Beach, Ohio; William Keene, Massachusetts; Richard Teare, Ohio.

The Universalist Church of the Philippines

Dana E. Klotzle

Rev. Toribio S. Quimada, minister of the Church and representative of the Universalist Service Committee in Southeast Asia.

THE first annual convention of the Universalist Church of the Philippines was held April 23-27 at San Carlos, Negros Occidental. The new movement was organized under the direction of the Rev. Toribio S. Quimada, originally the minister in charge of the Nataban Congregation of the Universal Church of Christ. Mr. Quimada, desiring theological freedom for himself and his people, learned of the Universalist faith in 1952, and asked that a missionary be sent to organize a Universalist movement in the Philippines.

The Rev. Carleton M. Fisher, director of the Department of Service at the time the request was received, explained that the Universalist Church does not follow the usual procedure of sending American Universalist missionaries to other countries, but that his department would give Mr. Quimada and his associates all possible assistance.

During the years that followed, the writer, who succeeded Mr. Fisher in 1953, has helped Mr. Quimada organize the new movement in keeping with the cultural values and aspirations of his people. The problems of organization seemed beyond solution at times. *First,* in severing connections with his original denomination, Mr. Quimada suffered through the pressures that are exerted by the faithful upon the heretic and "come outer." The officials of his former denomination refused to renew his ministerial fellowship, thus denying him the right to perform marriages, a right of first importance to a clergyman in the Philippines.

The writer placed considerable pressure upon the civil authorities at Manila before the Universalist Church of the Philippines was duly registered under the laws of that country.

Second, those who joined with Mr. Quimada in the revolt against orthodoxy were poor people without influence in the political life of the country. Mr. Quimada's earlier efforts to win a better life for his people, however, served him well. Civil officials in his native province of Negros Occidental, such as the local chief of police, doctor, mayor, judge and provincial governor, signed affidavits testifying to his reliability and good works.

Third, the lack of educational background and resources of both the leaders and the people posed additional problems. Many of the people live in villages that are reached by foot travel only. They are bitterly poor — "We are very poor. We are all farmers and our daily meat diet is dried and salted fish. We wear very poor clothes, no shoes and many of us are ill." Ironically enough, after receiving a complete set of Beacon educational materials and Universalist books, Mr. Quimada noted that several of our important books of history were out of print. In a letter to the writer he said, "Four of us here are the owners of the books you say are out of print."

A goodly portion of the Beacon materials have been translated into the native dialect, but such translations cost money. At the time of this writing, fifteen church schools are using the materials on a limited basis. Translation has begun on the order of services that are found in *Hymns of the Spirit.* Mr. Quimada, a most able and intelligent leader, like Hosea Ballou, is self-educated. The writer is seeking a Fulbright Scholarship for him so that he may continue his studies in the United States. A minimum goal calls for the Rev. Toshio Yoshioka, head of the Universalist Church of Japan, to spend some time in the Philippines conducting leadership training classes. The

Children of the members of the Universalist Church of the Philippines with their leaders.

money for such a project is not available at the present writing, however.

In his latest report to the writer, Mr. Quimada says, "We have created three new congregations in the neighboring province of Negros Oriental. Our membership has increased to more than fifteen hundred persons in fifteen congregations. We plan to extend our campaign for membership to other provinces. We have trained some of the best qualified members for the ministry, but it will be some time before we can have college graduates for our ministers. The present population, estimated at twenty millions, has a majority of Catholics with Protestants of all groups second, and Mohammedans third. We have established adult education classes to increase literacy, but are handicapped by lack of working materials. We have church programs for young people. Our church centers serve as social centers from which we can distribute clothing, shoes, pencils, farm tools, seeds and medicines. I do not receive a salary nor do any of my associates."

The Universalist Church of America has a responsibility to help its fraternal associates in the Philippines, in order that Universalists in that country may help meet the educational, health, religious, and economic needs of their people. Obviously, it will take many years for the movement to attain the status now enjoyed by American Universalists. All movements must have a beginning, and our Philippine associates have embarked on that road which will lead them toward a Universalism that releases the power and the potential of the human spirit.

THE WORLD'S NEED AND OUR FAITH

THE needs of our world and its future cry out for the wisdom of our faith. Whatever the situation, these needs are critical:

1. *The need to interpret the present to mankind.* This involves the perception that this is a lawful universe, of order and predictability . . . a natural universe in which no part or parcel of it runs counter to the basic law of its being. Whether in its physical manifestations or in the process of the spirit in mankind, this is One World and its religion must be for one humanity.

2. *The need to sponsor Man as the agent of progress.* The most heinous crime of our time is the devaluating of man and his power to solve the problems that he alone has created. And this is no joining of the controversy between theist and humanist. The poet has said, "Christ hath no hands or feet but ours." The religionist has said, "The Spirit of man is the candle of the Lord." The poets, the prophets, the religionists of all time have affirmed the crucial place of man in the progress of his world. At a time when the bulk of religion around us is debasing man, and spreading the immoral theory that man can do nothing to save himself, I hear God saying, "Whom shall I send, and who will go for us? and I hear Isaiah's ringing reply, "Here am I. Send me!"

3. *The need to advance the cause of wider and wider loyalties.* The partialisms of our time are pitting man against man, region againt region, religion against religion, colored man gainst colorless . . . Here must universalism take its stand, testifying that our world is one and its people one people. All that's past, all the prologue of our universe exhibits growing loyalties, widening vision, the ever-expanding unities of man's needs and satisfactions. Even as in the beginning of our faith and our Church, we must now, and ever in the future, witness and teach the oneness of all human kind.

—PHILIP R. GILES

The following paragraph appeared in an article in the November issue of *Lincoln Lore.*

"Mr. Bates further recalls: That he met Mr. Lincoln at Mr. Barney's that evening and that Lincoln attended the Fourth Universalist Church in New York with him. Edwin Hubbell Chapin was the minister and his biographer states that 'In the period preceeding the Civil War he was conspicuously among the opponents of Negro slavery . . . he had long been one of the most prominent of metropolitan preachers.' "

The N. A. U. M. Convention

Hartford Beaumont

THE convention of the National Association of Universalist Men, held at Portland, Maine, in June-July of this year brought forth a discussion that may ultimately be recognized as marking a significant milestone in the progress of the Universalist denomination as a whole.

It was probably something new in the history of any church that laymen should labor so long and so earnestly and entirely without clerical initiation or suggestion, to try to formulate an acceptable definition of what their faith really meant.

On the one hand, every effort was made by every speaker to accentuate the positive side of the faith rather than its negative aspects. It was made clear that any possible definition of anything whatever must by its very nature include the setting up of limits of both inclusion and exclusion. The problem was to include within the definition every type of free thought about religion that was in any manner and to any degree compatible with that which was to be defined, but also to avoid any words or inferences of exclusion which should too greatly narrow our general conception of what our church stands for, or leave the door open to the charge that our belief is *so* universal that it does not discriminate between that which we all regard to be true, and that which we, with equal mind regard as untrue. The effort here was to avoid, if it were humanly possible, the inclusion, open or tacit, in the definition of any such limitations on freedom of thought as would, in effect, amount to the setting up of a credal boundary.

That the effort to set up such a definition was not a complete success is far less important than is the fact that laymen should, *sua sponte,* have attempted it. The very thought of such a thing demonstrates the keen interest that laymen feel in matters of the spirit. Could it be that not only is war too important an enterprise to be left entirely to the generals, but religion is too important a part of our lives to be left to the priests?

And it is true that real progress was made. Taking to heart the clear and forcibly expressed views of the banquet speaker, the Rev. Richard W. Knost, of Malden, Massachusetts, couched as it was, in words that had an especially strong impact because they were so generally recognized as constituting a true echo of the opinions long held by all, and yet not really influenced by his opinions just because they were more *echo* than instruction, it did emerge pretty definitely that it would be intellectually impossible for an honest atheist, or even agnostic, to be a Universalist and subscribe to the terms of our present Avowal of Faith. It was stressed again and again that the Avowal was not, and must not be taken to be, in the nature of a creed, and yet, at the same time it was tacitly treated by all as truly embodying the essentials of our faith exactly as any true creed would. Thus the speakers pointed to the importance and proper effect of such terms in the Avowal as

1. "God as Eternal and all conquering Love," to subscribe to which a non-theist must define the word "God" in some manner unknown to the dictionary, and unacceptable to most (or perhaps we should say to any) of those present at Portland.

2. "The spiritual leadership of Jesus," which would seem to exclude any person who refuses to accept His teachings and His example as proper guides to conduct.

3. "In the authority of truth known or to be known," which in logic excludes from our organization those reactionaries who are so wedded to old beliefs that the seeking out and acceptance of new truths is anathema to them, and

4. "The power of men . . . to establish the Kingdom of God," which implies that there is a "God" who can have a "kingdom," define those two key words as you will, and excludes those who will not accept any but their own definitions of such words.

Even if no neat, concise, acceptable definition of our faith could be drawn up in words, the very effort to arrive at some general understanding on the subject was both important and significant, both for the present and for the future. Thus, it might be mentioned that one of the objections voiced to a merger with the Unitarians, was a suspicion that that organization is drifting toward a denial of the supernatural. Should that suspicion, as expressed at Portland, become prevalent, it is highly improbable that any merger of the two denominations can be effectuated

Persons And Events

Chick Studios, Norway, Maine

Mr. Wilson Piper, trustee of the Universalist Church of America, discusses budget problems with Universalist laymen, meeting in Portland, Maine, June 30.

Delegates and officers at meeting of The Association of Universalist Men. Left to right: Harry K. Means, Philadelphia; Hartford Beaumont, New York; Levon Seron, Joliet, Illinois; Cyrus Springall, Andover, Massachusetts; Roland Gammon, President-elect, New York; Harold Perham, Secretary, West Paris, Maine.

Chick Studios, Norway, Maine

Operation Success

To all Ministers and Church Officers:

To all of the one hundred and fifty churches that responded to the Unified Appeal request to increase their giving for 1955-56, congratulations. That list did grow from the sixty-seven listed in the June LEADER and the total increased by $38,958.28. It was an Operation Success and brought the final figure to $73,576.27, which is $5,014.84 (7.31%) more than last year, and $19,117.63 (35.1%) more than 1953-54.

Through your efforts, and the efforts of the U.C.A. staff to cut expenses, the operating deficit for the year was reduced to $28,515.21 for 1955-56, as compared with $92,002.60 for 1954-55 and $58,109.62 for 1953-54. Let's start planning now to close this gap completely in 1956-57, so that we can move forward with "New Life" to an expanding Universalism.

Universalists are courageous enough to "stand alone," but we are all ONE Religious Brotherhood linked together to serve ONE HUMANITY through ONE Universalist Church of America for we all "Do Better Together."

Cordially,
JOHN C. HANSEN
Director of Financial Counseling and Unified Appeal

ADDITIONAL CHURCHES THAT HAVE CONTRIBUTED MORE FOR THE FISCAL YEAR JUST ENDED THAN A YEAR AGO

Alabama
Brewton
California
Fresno Fellowship
Santa Paula
Connecticut
Bridgeport
Danbury
Florida
Tarpon Springs
Illinois
Joliet
Urbana
Waltonville
Indiana
Muncie
Oaklandon
Pleasant Valley
Iowa
Webster City
Maine
Auburn
Biddeford
Gardiner
Portland, First
Rumford
Massachusetts
Arlington
Boston, Charles St.
Boston, Grove Hall
Malden
Medford, First
Medford Hillside
Orange
Oxford
Palmer
Pigeon Cove
Springfield
Warren
Michigan
Farmington
Minnesota
Minneapolis
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West Chesterfield
New York
Little Falls
Perry
North Carolina
Rocky Mount
Ohio
Bellville
Blanchester
Cincinnati
Cleveland Society
Eaton
Lyons
New Madison
Rockland
Pennsylvania
Reading
Towanda
Rhode Island
Harrisville
Providence, Mediator
Woonsocket
Vermont
Andover
Northfield
Springfield
Wilmington
Wisconsin
Mukwonago
Ontario
Olinda
States and Provinces
California
Connecticut
Indiana
Maine
Massachusetts
Minnesota
New Hampshire
North Carolina
Ontario
Pennsylvania
Rhode Island

ALICE M. HARRISON, DIRECTOR JUNIOR HIGH DEPARTMENT, C.L.C.

After a six months' experiment, the Council of Liberal Churches (Universalist-Unitarian) Inc., Division of Education finds both the Universalist and Unitarian churches expressing great concern about the Junior High School boys and girls. Miss Alice M. Harrison, who assisted in carrying on this experiment, as of September 1, 1956, joins the staff of the Division of Education in a full time capacity as Director of its Junior High School work.

The questionnaire returns from the local churches as well as inquiries made at summer Religious Education Institutes and the Junior High School camps under Universalist and Unitarian supervision reveal the need for closer coordination between Junior High School church school classes and the Sunday afternoon or evening youth groups serving this age. Materials are being prepared for advisors of youth groups as well as plans developed for area meetings of parents and church school teachers.

It is with high hopes that the Division of Education embarks upon this next stage of its development and we are confident that with a full time staff person concentrating in this area, local churches will receive additional help in serving this stimulating and vigorous age of young liberals in our midst.

A BUDDHIST MONK TO HIS CHRISTIAN FRIEND

"Now, I have since then traveled outside Tibet and I have been able to compare religions. I have seen Christians and Moslems, Parsee and Sikhs, Hindus and Jains. You Westerners do not know what real freedom is. Your dogmas are set and imposed on you from the outside, your religions no longer come from within; they belong to the outside world. Our Eastern knowledge is never clamped down from the outside but has to grow inside us, under the guidance and with the help of the guru. None of our sects is exclusive or pretends that it has the monopoly of truth. Buddhists and Hindus all agree that there are many paths to salvation and each individual is free to choose whichever he prefers. Climate, geography, race and psychology condition the growth of religions. They adapt themselves to the emotional needs of their devotees and are all, basically, as good, one as the other.

"But your Western faiths, each one pretending to be the only true church, have not grown alongside your physical science. As a result, the gap between your paralyzed religions and your growing scientific knowledge is widening day by day. In order to solve this problem, many of your scientists and philosophers have tried to deny the reality of a psychic world. They sought refuge in a dreary materialism which is not only tragic but also illogical and even childish. Are you surprised, then, that there should be an increasing disorder in your minds?"

—From *Roof of the World, Tibet, Key to Asia*
By Amaury De Riencourt
By permission of Rinehart and Company

CHURCH OF THE LARGER FELLOWSHIP

The Church of the Larger Fellowship is maintained to serve Universalists and other liberals who are geographically isolated from a local Universalist Church.

To serve our people, the Church needs their names and addresses. When people move from your church to another community, won't you send us their names and addresses? We will then refer them to a Universalist church in that community, or ask if we may not serve them through The Church of the Larger Fellowship.

Philip R. Giles, *Director*
16 Beacon Street, Boston, Massachusetts.

You All Teach Children — What?

THE opening of our churches this month brings to mind many pleasant memories. We can call up pictures of bright-eyed children romping in to attend their first church school classes. We remember numerous overheard conversations between intelligent young mothers about problems of child feeding and care. These every parish minister hears as he moves about unobtrusively during the hour before church school sessions. We recall keen and curious adolescents planning their fall schedule of programs which were, of course, going to be "real discussions of real problems" and were "going to get somewhere." We recall with joy how some of these youngsters grew in the very process of facing, with competent adult leadership, problems that none of us has yet solved.

We know that something of great significance is going on in our church schools and youth fellowships. We know that responsible adults, who give time to this work, teaching lessons, leading discussions, and guiding worship, are building toward a better human future.

There are other memories, other pictures of lessons *inadvertently taught* by church members outside of church school classrooms. These are dark pictures. They demonstrate a truly fearful fact; whether *or not* we teach a class, we are all teaching the young all of the time.

Sometimes our instruction has disastrous results. We remember once upon a time a small boy who lived in a small but pious Christian village. One day a new family moved into that village and into a house across the street from the small boy's home. Like all youngsters the lad was consumed with curiosity about the new family. As he watched, he saw with joy that there were two fellows about his age. A little later, when the new boys appeared in their yard, the lad sauntered across and got acquainted. It was a happy occasion. The three children were quickly on the way to becoming friends.

But before the sun had gone down on that new family in their new home, the native lad began to sense something wrong. Comments of the older folk on the street were strangely unfriendly. The boy gave strict heed to the information passing over his head. It was not intended for him but was thoroughly absorbed by him. These new people, so it was said, were Jews and Jews were very wicked people. To his horrified ears came the phrase, "Christ killers."

So it came about that the boy's first normal friendliness for the new boys on his street turned quickly to suspicion and then to dislike. Why? The wisest people he knew registered their disapproval and positive dislike for the strangers.

In course of time, the racial prejudice thus born was hammered to pieces on the anvil of juvenile neighborhood controversy. It left its scars on the personality of that native gentile boy well into mature life. It caused the boy grown manhood hours of shame before he outgrew an ugly racial prejudice which in his rational moments he knew both as prejudice and very ugly.

In that same pious village (the adjective is *not* sarcasm) dwelt one of those vital creative personalities to whom children naturally gravitate *if* they are left to their own devices. The boy just referred to liked this man *until* he was educated away from him. This man, it was said, was "a blankety-blankety socialist." The villagers thought this not unnatural because, as one of the church deacons said, "the man's a damned atheist."

So it was that an individual who could have done much for the youth of that community was continually baited by the smart young rubes of the village. This was not because those youngsters were vicious, but because they were stimulated by the ignorant prejudices of their elders.

The beginning of another church school year reminds the intelligent and loyal churchman of his obligation to see to it that the parish provides proper facilities for religious education of the young and to help provide a competent staff of teachers, contributing to this work as he can and when his skills are called for. When these things have been cared for conscientiously, however, there remains yet another solemn responsibility.

Whether he be a teacher in the school, a deacon or trustee, or a plain parishioner holding no office at the moment, every churchman must face his ultimate educational responsibility. He must ask and answer the question, *"What kind of lessons am I teaching the children and youth of my parish?"*

CHRISTIANS CAMPAIGNING

QUITE contrary to the false old proverb that "Religion should be kept out of politics," we believe that religion must be taken into politics if a tion is to remain strong and healthy.

Sectarianism should, of course, be kept strictly out politics. Ecclesiasticism meddling in politics is inerable in a democratic country. But the princples at are the heart and soul of high religion, justice, od will, and integrity, must not only be taken in but o kept in politics. Religion must be the guide of eryone concerned, from the highest candidate to the mblest voter. Anything else spells the decay of litics and finally the degeneration of the nation that s such politics.

Because our national political campaigns generate much emotional heat and partisan noise, very great our need for the disciplines of the spirit. Charges d counter charges hurled in the process of office eking should be restrained by the ethical sense of sponsibility that recognizes good faith in the oppoents. Though we have partisan differences, all are mericans acting in good faith. Both parties and their ndidates seek the welfare of the people. To assume ything different is to betray democracy.

The overwhelming majority of the voters and candates in this election are Christians of some persuaon. Those who are non-Christian are sincere ligionists of some kind. All of this presupposes a sic unity deeper and more important than party. his unity we break at our peril. Christians and all her religionists campaigning for political office must ll remain Christian and religionists.

Our responsibilities in this matter are made heavier our position of leadership in world affairs. Many ings said in a campaign harmless to Americans who ow American politics could be harmful to our relaons with other people who do not understand our litics. Seen in this light the ethical and religious ligations on candidates are very great indeed. hether or not candidates measure up depends a eat deal on the voter. If the voters let their comitteemen and their candidates know that they want scussion of issue instead of chauvinistic ranting, uch damage will be avoided.

It all boils down to the need for every one of us to ke our sense of justice, good will, and integrity into e campaign. So we say, "Take your religion into litics, Mr. America."

THE PAST LIVES ONLY IN CHANGE

NO matter what his declared subject or where and how he starts treating it, a Scotsman or an Irishman always ends by philosophizing. Sean O'Faolain wrote a delightful book called *A Summer in Italy*. We picked it up for recreation. We were entertained by the pictures of people and cities and countryside, and that was fun. Soon, however, we were back where we started before picking up the book, puzzling over persons and events and their causes and meanings.

Leaving his travelogue behind O'Faolain says "It is only when the continuum is arrested that the past dies. Then we do get the most horrible sort of modernity, that is another age, another race cut off from its roots." Then this Celt concludes, "If we really want modernity in that horrible sense let us preserve the past. (No tourist antiquarian he.) If we want to avoid it *we must accept endless growth and endless alteration.*"

THINK OF A MAN

WE most earnestly recommend to all our friends, who have not already read it, the editorial *Think of a Man* by Norman Cousins in the August 4 number of *The Saturday Review*. Mr. Cousins has put the primary issue of our generation, building sane and permanent peace, in concrete terms and with the ethical urgency of prophetic literature.

Indeed, we wish that it might somehow be possible to have this challenge to sanity and decency reprinted in sufficient quantity to put it in the hands of every office seeker and voter in the land.

Whatever any candidate of any party may say about any issue, Norman Cousins speaks for man in the accents of high religion.

BRUSSELS — Two thousand school children in the Brussels and Liege areas took part for the first time, recently, in a school television experiment, reports the International Bureau of Education. A broadcast was made from 750 meters below ground by three boys and a girl interviewing the coal miners of Werister, on the functioning of the drills, work at the coal face, lighting and ventilation of the mine and the precautions required to prevent fire-damp explosions, etc. Other telecasts are also being planned along these educational lines. (WAP)

Universalism Moves West I

Robert M. Rice

AS I read of the opening of the middle west and the spread of Universalism westward during the nineteenth century, I am impressed with the spirit of personal independence, faith and sacrifice of those who went toward the frontier carrying their gospel of Universalism with them. The Universalist movement was very largely a movement of individual men of good will and sacrificial spirit doing what they felt called upon to do. Some other denominations had organized mission programs to equip and send out ministers. Not so with the Universalist Church.

Let me mention some of the early beginnings of our movement in the middle west and then go on to consider at a bit more length, two or three of the leading ministers in that great expanse of territory. The first mention of our faith in Ohio which I have found is that of the Rev. Nathan B. Johnson who moved to northern Ohio from Vermont in 1814. In that same year, the Rev. Daniel Parker, who had lived in Marietta, Ohio, for a number of years, avowed his faith in universal salvation. He had been born in Newburyport, Massachusetts, of Presbyterian parents. While residing in Marietta, he had become a "Halcyonist," a sect believing in conditional immortality. From that he grew into a believer in universal salvation. He commenced preaching near Cincinnati, although he never took out formal fellowship in our church. His influence in spreading the knowledge and acceptance of Universalist views was considerable. It was in 1816 that the first Universalist Society in Ohio was established in Marietta. Its principal object was "to promote the cause of morality and religion by setting on foot a library." It was not until 1824 that in the neighboring town of Belpre, a Universalist Society was formed. Only seven years later, there is reported a Universalist meeting with representatives from eleven churches and sixteen societies.

From Ohio, the movement spread to Indiana in 1835 when the first preacher moved there. Five years later the first Universalist sermon was preached in Chicago. In the Midwestern states the preaching stations sprang up in rapid succession. Some of them lived and became permanent churches. Many of them were not really churches but preaching stations for itinerant preachers.

In Wisconsin, there is a mention of the Rev. Seth Barnes living in Rockford, Illinois, who preached in northern Illinois and southern Wisconsin wherever he could find a group of persons to listen. The Racine Universalist Church was organized in 1842. By 1846 seven societies had been organized in this territory before it had become a state.

Preaching in Iowa started as early as 1837. The State donated a lot of land in Iowa City to Universalists on condition that they erect a good meeting house on the same, well finished by July 31, 1843. This was accomplished.

Universalist preaching started in Minnesota before that section of the country had become a state. The first sermon was preached in 1852 and statehood was granted in 1858.

In glancing over the accounts of state conventions in Eddy's history of Universalism in America, I have been struck by two contrasting facts. He gives the number of churches and the number of active ministers at that time in 1886. The number of churches and the number of active ministers was larger than at the present time, and the amount of permanent funds was very much smaller than at present.

Human lives are much more interesting than statistics and dates. The movement of our church westward would never have taken place had it not been for many men and women, both laymen and ministers who were utterly and sacrifically devoted to their church. Their names may have been forgotten, but their works live after them. I would speak of three of the outstanding leaders among our ministers in the Midwest during the period of its growth.

Dr. William Henry Ryder

Dr. William Henry Ryder is the great figure in Chicago Universalism. Unlike most of the Universalist clergymen of his day, he was born into a Universalist family in 1822. His father was a sea captain whose home was in Provincetown, Massachusetts. As a boy, William went on a number of fishing voyages with his father, and it was his father's dream that his son some day should have a ship of his own. From a young lad, William was interested in religion and was of a studious nature. The story is told that when he was fifteen years of age he conducted a Sunday service and read a sermon in the Provincetown Universalist Church. His father was a good, thrifty Yankee type of man and felt that his son would never be able to make a comfortable living in the ministry of the Universalist Church. Therefore, he did not approve of William's entering the ministry of our faith.

When he was eighteen, William Henry Ryder went to Pembroke Academy in New Hampshire. In his second year as a student in this school he had a physical and emotional breakdown. He would have returned home with his purpose defeated had it not been for the Rev. N. R. Wright, who took him into his home, where William regained his health.

In those days, there was not a single Universalist college or theological school. Young men were aided by some friendly minister and advised in reading courses. A bit later, William Ryder went to Clinton Liberal Institute which was the nearest educational institution to a theological school that the Universalist Church offered in those days. While studying there he occupied pulpits in the area.

In 1843, he obtained his Letter of Fellowship from the New Hampshire Convention of Universalists and soon was ordained and installed as the minister of the Universalist Church in Concord, New Hampshire. He was twenty-two years of age at that time. After two and one-half years, he became the minister of the Universalist Church in Nashua, New Hampshire.

Three years later, although his work had been successful, he felt handicapped by his lack of formal education and decided he should go abroad to study. He had married when he was in Concord, but he and his wife both felt he should take a period of time to travel. One of the mysteries to me as I read of Dr. Ryder and of the other men of that time is how they financed themselves in their travels. No explanation is given in Dr. Ryder's biography. It simply tells of his spending more than a year traveling in England, Greece, Palestine, Egypt, and then back to Germany. No mention is made regarding what his wife did during that long period. It does state that his salary of $450 per year was above average for Universalist ministers, and that while ministers' salaries were small, so was the cost of everything.

When Mr. Ryder returned, he became the minister of the Universalist Church in Roxbury, Massachusetts. This was one of the largest churches in our denomination. He stayed here for ten years. He became a member of the school board and became a zealous advocate for anti-slavery and temperance. The Ryders had a colored woman as a housekeeper and she had a daughter. The children in school teased the little colored girl until Mr. Ryder went to the school and talked to them until he convinced them that this was no way for them to act. He declared that just as far as he felt unkind toward a colored man, he was unfit for the Christian ministry.

He was unusually successful in young people's work and the Sunday-school in his church became a model of its day. His biography stresses his ability in his parish work. It is said that he knew every ache and pain of every member in his church.

After ten years in Roxbury, he received a call to Chicago. When he left the *Trumpet* said, "Brother Ryder, of Roxbury, has decided to remove to Chicago, Illinois. Farewell, Brother. We are sorry to have you leave New England, but our loss will be somebody's gain. You will always be true to the cause wherever you are."

In 1860, he was installed in the pastorate which was to be one of the longest and most successful ever known in Chicago. He was the minister of St. Paul's Universalist Church for twenty-two years. Dr. James H. Tuttle who had come to be the minister of the Church of The Redeemer in Chicago just a few weeks previously extended to Dr. Ryder the right hand of fellowship.

In the year that he moved to Chicago, he received the honorary degree of A.M. from Harvard and later a D.D. from Lombard.

The years of Dr. Ryder's ministry in Chicago were the most extraordinary years through which any city ever passed. When he went there, Chicago was a city of one hundred and fifty thousand persons and it increased sevenfold over the twenty-two years. He was there during the Chicago fire and through the Civil War. The extremely rapid growth of the city produced tremendous problems even as it is still doing. He saw a scattered and disheartened church after the great fire, sitting by the streams of Babylon, and he

left it among the first in the city and in the denomination.

Dr. Ryder was one of the most active organizers of the Northwestern Conference of Universalists. It held meetings to raise money for general work, to liquidate church debts, to affect college endowments, to settle ministers and to revive and quicken religious zeal. Dr. Ryder was the leader in raising the one hundred thousand dollar endowment for Lombard College. For three years he served on the Chicago School Committee, and became a power on that board.

Dr. Ryder was a power in many of the social agencies in the city of Chicago. When he observed that the colored children were so ill-treated by the white children in the industrial schools of the city that they did not long attend, he organized an industrial school in his church, where colored children would not be mistreated. One of the colored ministers in the neighborhood, looking on the scene of this school, wrote, "Blessed be the Christianity that stoops and broods over the poor and the ignorant and the sad and the weary and the sinful. This is the fairest jewel in its royal crown."

Dr. Ryder preached the occasional sermon before the General Convention held in Galesburg, Illinois, in 1866. It created a tremendous impression. He took for his text Acts 9:6, "Lord what wilt thou have me do?" He then made a practical application to our church. He stated what sounds very familiar to us these days, "The pressing need of the Universalist denomination to-day is a definite statement of its purposes and aims as a Christian sect, a clear comprehension of those purposes and aims by the mass of the believers, and the building up of institutions which shall represent and embody them." It was in this sermon that he advocated the policy of state superintendents which has been used so successfully in our denomination.

At the age of sixty, Dr. Ryder resigned as minister of St. Paul's Church. He wished to retire while still in good health and before his work had begun to slip. Upon retiring, he became as good a layman as he had been a minister. Soon after his retirement, that church voted to move and build a new edifice. He was opposed to the move, but when the vote had been taken, he announced that wherever the church went he would go along. It is said he refused to take funerals or weddings except under the most exceptional conditions.

Dr. Ryder was a shrewd businessman. His father had not wanted him to go into the ministry because the ministry did not pay well. When Dr. Ryder died, he was worth more than a quarter of a million dollars. He had received some money from his father's estate and he had made good investments. St. Paul's Church had given him a house outright and land values had risen so that he sold it for a handsome profit. He was always careful as to his expenditures and was considered by some to be parsimonious. He valued money for what it could do. His will was astounding. He provided for his wife, his daughter, and his grandchild. Then he gave trust funds to the Provincetown church, St. Paul's Church, Lombard College, the Old People's Home in Chicago, the Chicago Hospital for Women and Children, the Chicago Public Library, the Universalist General Convention, and the residue of his estate was to be divided between the Universalist Publishing House, Tufts College, St. Lawrence University, Lombard College, and Buchtel College.

He gave ten thousand dollars to the Illinois State Convention as a trust fund, the income to be used for needy clergymen in the State and for destitute widows of Illinois Universalist clergymen.

He created a trust fund of ten thousand dollars to a board consisting of the ministers of the Universalist Church, the Presbyterian, the First Congregational, the mayor of Chicago and the superintendent of schools. The Universalist minister is the chairman and the income is to be used for free lectures in aid of moral and social welfare of the citizens of Chicago on an anti-sectarian basis. The Ryder fund was not used for a number of years so that the interest has accumulated. At the present time, we turn each year to the Ryder Fund to pay speakers on civic and social problems.

One can see how appropriate it was that the new project of the Universalist Service Committee established in the inter-racial housing project at LeClaire Courts in Chicago should have been named The Ryder Community Center. We are there attempting to carry on the spirit of his work of many years ago.

(To be continued in October)

UNESCO reports a school for blind farmers in *Kenya,* which was started a year ago by the Salvation Army with aid from the British and has completed its first year very successfully. Market gardening is taught and a small herd of cattle is to be added. Last year with the aid of sticks and string, blind students planted cotton, tomatoes and other vegetables, as well as grass for the expected cattle. Students are also taught carpentry and such crafts as rug-making, to provide them with additional sources of income. (WAP)

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

A RECENT television drama depicted a day in the life of one George W. Who. At his office, he is to be considered in a contest with a fellow-worker for a vice-presidency. He learns, with satisfaction, that his "opponent" has done poorly in his interview. (Why do we compete with our fellowmen? "Love thy neighbor as thyself.") Mr. Who rejoices at this fellow's ineptness because he is uncertain about himself. It is as if a horse were so bad a runner that he could not win the race unless all others dropped dead on the track. It might then be a rather slow race, but he would win. Such is Mr. Who's appraisal of himself, and it poisons his relation with others. (We cannot love our neighbor because we do not love ourselves. Why do we not?) Mr. Who has ample reason to doubt himself. He is a divided personality. In the play, seven men must take his part because he is not entirely noble and competent. He is, also, in part, mean, careless, inept, afraid and even a little primitive. (In short, he is much like you and me. Knowing these faults, how can we hope to achieve a place of significance unless others fail? How can we love ourselves, being what we are? So, what can be done?) When Mr. Who goes home after a day of mixed experiences, he feels the need for a shield to hide his imperfect selves. He inflates his victories, lies about his defeats, hides his lapses from dignity and goodness. But vainly; his wife knows him, knows all seven of him. She tells him so, exposing him in all his unlovely parts. "Now, one more thing," she concludes. "No more!" pleads the dissected and exposed Who. "Yes, one thing more," she persists. "I love you." Having taken him apart, she now puts him together with one word, love. She sees him as he is, sees him as he sees and dislikes himself, and loves him. Such love stands a man on his feet. He can face what is and what comes, honestly. He does not need to fight others for his place, because love has given him a place that is his by right, that remains his always, however poorly he may do. And it is more than the love of his wife for him. It is the personification in his wife, as it might be with us in wife or husband or friend, of his acceptance by life. There is a place that is his. Hopes rest in him, hopes that will be unendingly patient, and that ultimately will be realized, not by his dragging down of others, but by his own growing up. We need to realize our acceptance by life, that we may accept ourselves, and accepting ourselves, be able to accept others as co-workers for God.

Who's Who? Who is you and me.

—CRITERIUS

A RESPONSIVE READING

The highest good cannot be achieved by the exertions of single individuals alone.

We must unite to form a community of well-disposed men.

We must establish a universal republic based on the laws of virtue.

We must strive for such a goal, even though we do not know whether it lies in our power to attain it or not.

In an ethical society duties are to be accepted freely, and not under coercion.

And yet we are a people of God, under divine commands.

We are not to be idle in this business and wait for Providence to act.

Rather must each of us proceed as if everything depended upon him.

The wish of all well-disposed people is that the kingdom of God come on earth.

What preparations must we now make that it shall come to pass?

We must conceive the ideal, a vision of the church invisible, the archetype of what is to be established by men.

We must build our visible church into an actual fellowship which harmonizes with this ideal.

Let it be like a household under an invisible moral father.

Let it be a voluntary, universal and enduring union of our hearts and our minds.

From Immanuel Kant

Arranged by ELMO A. ROBINSON

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WHAT THEY BELIEVE
By C. Edwin Covington
Philosophical Library, New York, 1956
110 Pages
Price $4.50

If this book lived up to the promise of its title, its author would have rendered an invaluable service to all persons and groups interested in the future of the church. For the book purports to be a survey of the religious beliefs of college students . . . the church of tomorrow.

Unfortunately, the author's sample is woefully inadequate. The majority of the students who responded to his questionnaire were from smaller communities and from definitely conservative or fundamentalist religious backgrounds. Apparently all of them are affiliated with some religious group, and ninety per cent of them were known by the author to have had a Sunday School training. To further limit the base of the sampling, the author admittedly drew largely upon Negro students, though he does not give the percentage or explain why he deliberately slanted his findings in this fashion.

As a result of these numerous inadequacies, the study is of more interest than value to the liberal religious leader. Perhaps it also offers some encouragement that the struggle for the minds of men does not always run in favor of the forces which seek to harness minds to outmoded concepts.

The answers of some eight hundred students to the eighty-six questions asked by the author reveal their orthodox religious training, but the answers also highlight its inadequacy and the fact that the training has involved little apparent thinking on the part of the students.

For example, fifty-five per cent of those answering the question concerning God's omnipotence affirmed a belief in it, but seventy-four per cent of those answering the question concerning God's lack of control over some aspects of nature believe God does not control some events. Again, eighty-seven per cent of those replying believe that Jesus is God, but only thirty-three per cent believe that Jesus lived in heaven before his birth. The lack of Biblical knowledge on which these beliefs are built is indicated by the fact that fifty-three per cent of those answering believe that Jesus inaugurated baptism.

In spite of the nature of the backgrounds of the students, seventy-five per cent of them affirmed the belief that a Christian is one who practices the principles of life laid down by Jesus. While the author of the study takes this to be false, we may rejoice in the insight into ethical religion it suggests.

To sum up, the book is hardly worth the time, and certainly not worth the cost, to read it. But it does encourage one to note that orthodoxy, for all its efforts, has failed to completely appropriate the minds and thoughts of those it has sought to train.

—Bill Gold

SELECTED LETTERS OF JOHN WESLEY
Edited by Frederick C. Gill
Philosophical Library
Price $4.75

No one perhaps in this day and age is going to get very excited about another collection of John Wesley's letters. Altogether, there are eight large volumes of such letters. The Standard Edition, published in 1931, contained nearly twenty-seven hundred letters and many more have been discovered since that time. Such heavy correspondence, without benefit of modern techniques, was possible only because Wesley made a habit of rising at 4:00 a.m.

This new volume of *Selected Letters* is made to order for the busy reader. It contains two hundred and seventy-five letters of all types. The significant thing about this collection is that the letters are arranged in chronological order . . . giving the effect of autobiography with an extremely intimate touch.

By any test, John Wesley was a fabulous character — endowed with the qualities of true greatness yet a man with feet of clay. We see this most clearly in his "affairs of the heart" which brought little joy to anyone probably because so much of his heart was given to Methodism. Here you see the man as he really was: imperious yet kindly; reasonable, logical, forceful — yet on rare occasions quite unreasonable, illogical and scornful. His capacity for work must appear incomprehensible to the modern age and will be understood only when we realize that here was a completely dedicated man.

—Ellsworth C. Reamon

THE ETHICS OF COMPROMISE
By T. V. Smith
The Starr King Press, 1956
Price $2.50

This is one of the most stimulating books that I have read in years. Its message is one that is vital to our times and condition, in the world community and in our own Church. Mr. Smith writes:

"It is an age-old practice of men to meet a vague term or an ambiguous situation by narrowing vision to a single side. This reconciles one to an *ex parte* definition or to an authoritarian resolution. This is to make ambiguity a prod to dogmatism, not an invitation to growth. To resolve an indecisive situation in one's own favor is not a mere logical error; it is a moral fault. . . ."

"Many men make authoritarian demands of others in order to convince themselves that they are right. Not so the wise, nor the good. To be secure enough within to contain one's dearest moral or religious impetuosities — this is the *sine qua non* of democracy. There is no free society without the grace of the middle way of compromise, and no such golden mean save through the practice of the art of containment."

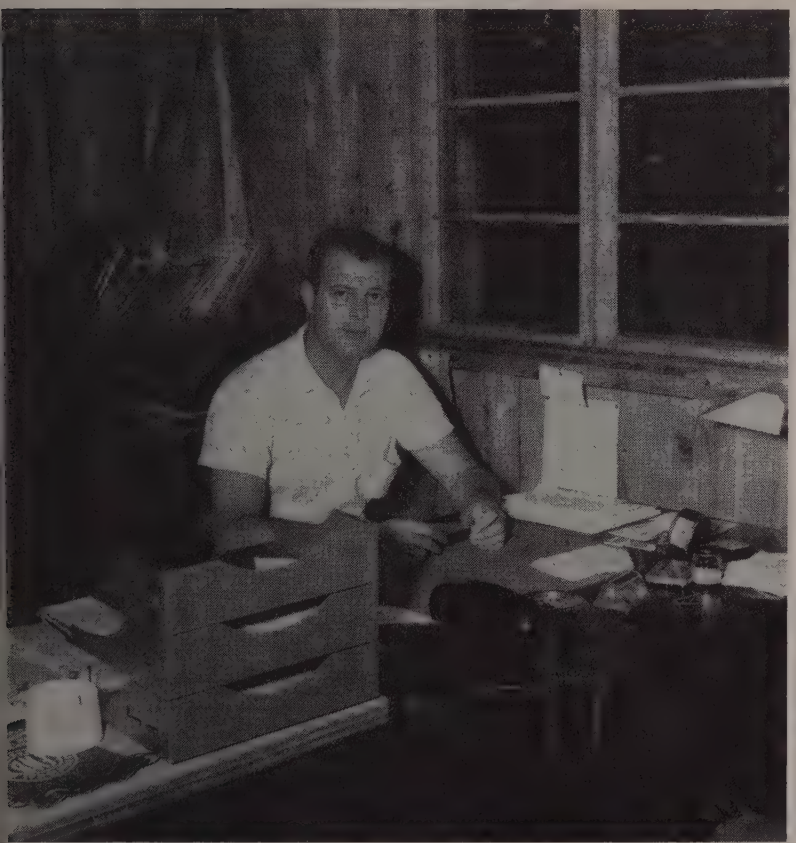
Smith is a facile writer and a genuine wordsmith. His epigrammatic sentences are filled with insight and inspiration. To read this little book is to start many trains of thought. It is highly recommended to ministers and lay-folk alike.

—Philip R. Giles

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

1956 CAMP SEASON



obert B. Vail, Administrative Director of the Elliott P. Joslin Camp nd the Clara Barton Birthplace Camp

We have enrolled two hundred and orty-seven campers at the Clara Bar- n Camp and two hundred and thirty- our campers at the Elliott P. Joslin amp this summer. Highlights of the ason have been a trip to Ferry Beach, aine for the older girls and older ys, at the end of July. This pro- ded a wonderful opportunity for the niversalist people living at Ferry each to see the diabetic children en- ying a very vigorous and exciting rogram. The two days were greatly joyed by the campers and it is won- rful that the Ferry Beach Park As- ciation is so willing to offer its mping facilities to us. The director companied the campers, in order that might explain the program of the camps to the members and guests of the Ferry Beach Association. His talk was preceded by a program presented by the campers for the entertainment of the guests.

This summer, at each camp, we have initiated a policy of tradition buildup. Each camper who has attended camp for five or more years has been awarded an attractive pin at an impressive ceremony. Recipients of these pins are known as Bartonians at the Girls' Camp and Joslin Pentads at the Boys' Camp.

There have been many Universalists visiting the camp this summer, among them the following ministers: Arthur Webster from Salem, Mass.; Frederick Russell, Framingham, Mass.; Richard Knost, Malden, Mass.; William DeWolfe, Stoughton, Mass.; Keith Munson, Springfield, Mass. Dr. Benjamin Hersey of Tufts College and his wife, Laura Hersey, president of the Association of Universalist Women, have been frequent visitors, as well as Mrs. J. Russell Bowman, Executive Director of the A.U.W. Dr. Stuart Krohn of Utica, New York, was at the camps recently. Several of the campers attending this year have been patients of his. He is a personal friend of Miss Carrie Ritter of Utica, New York, a dedicated Universalist and an ardent supporter of the camps.

There will be approximately thirty adult diabetics, both men and women, attending the Clara Barton Camp during the last week in August.

—Robert B. Vail

SERVICE OF DEDICATION FOR UNIVERSALIST WOMEN

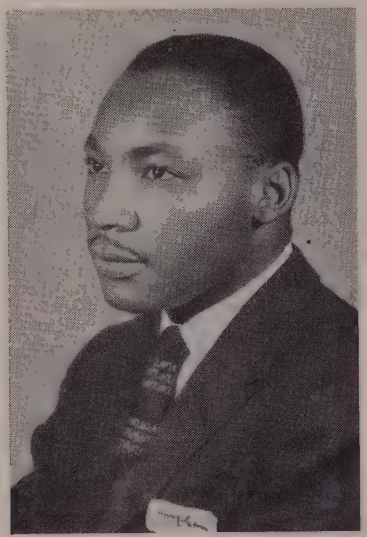
"What Is A Miracle?" is the theme for the 1956-1957 Service of Dedication for Universalist Women, copies of which are now available. This year's service was written by Mrs. Eugene Kazmark of Joliet, Illinois, the Immediate Past President of her State Association, who has been successful in the field of creative writing.

First observed in 1935, the hope was expressed that in an annual Service of Dedication, "all Universalist women might find a greater feeling of togetherness, a clearer vision of the direction which each life must take, and courage to travel that road." While many groups no longer observe the occasion on the traditional date, Ash Wednesday, in most instances *all* women of the church are asked to share in this service and it is this feeling of "togetherness" which it inspires that has made the Dedication Service such a vital part of the Association of Universalist Women.

Persons wishing to receive a copy of the fine service which Mrs. Kazmark has written may do so by writing the Association office, 16 Beacon Street, Boston 8, Mass.

News of Churches and Church People

MARTIN LUTHER KING TO BE GUEST OF NEW YORK UNIVERSALISTS



The Rev. Martin Luther King, president of the Montgomery Improvement Association, was extended honorary membership in the Illinois Universalist Convention at its recent session in Chicago.

The 131st Annual Sessions of the New York State Convention of Universalists to be held in Cortland, N.Y., October 14 to 17, will have as its banquet speaker, Dr. Martin Luther King, Jr., of Montgomery, Alabama, where he has brought the spotlight of world interest through his leadership in the bus boycott which has been conducted without violence.

Dr. King, Jr., is a native of Atlanta, Georgia, a product of the Atlanta University Laboratory High School and the Booker Washington High School of Atlanta. He entered Morehouse College in 1944 as a Freshman receiving the B.A. Degree from that school in 1948. Dr. King then entered Crozer Theological Seminary, Chester, Pennsylvania, where he graduated at the head of his class in 1951. While there he served as president of the student body and upon graduating, received the coveted Pearl Plafiner Award for being the "most outstanding student" in his class during his three year course of study at the Seminary.

He also received the J. Louis Crozer Fellowship, which gave him the opportunity to work toward the Ph.D. degree at the University of his choice. On June 5, 1955, Dr. King was awarded the Ph.D. degree by Boston University in the field of systematic theology. He has done further study in philosophy at the University of Pennsylvania and at Harvard University.

Dr. King is the minister of the Dexter Avenue Baptist Church of Montgomery. His father, Dr. Martin Luther King, Sr., is the minister of the Ebenezer Baptist Church, Atlanta.

The auxiliary bodies of the Convention, the State Association of Universalist Women, the Department of Education, its Social Action Committee, and State Universalist Ministers' Association will also meet at this time.

CHURCH UNION IN HOULTON, MAINE

Since there has never been a Universalist Church in Houlton, the great majority of Universalists here have attended and supported the Unitarian Church. At least half of the workers in this Church for the last several years are Universalists. Late last year our minister, the Rev. William E. Billingham, got a call from a much larger and wealthier church in Massachusetts. It presented a great opportunity for him in every way — his family are mostly grown up and married and are living in Massachusetts— his salary is much greater, and this will give him a better retirement. We agreed with him that he should go, but it looked like a catastrophe to us.

On New Year's Day, 1956, the Congregational Church of Houlton caught fire just as the Sunday School was closing and the Church Service about to begin. Fortunately, the Congregation and the children were all evacuated without mishap, but the Church burned to the ground with the loss of the life of one fireman. Within a matter of hours, if not o minutes, we had offered the use o our building to the congregation o the lost church. We invited them t bring their minister, their choir an anything else they felt that they need ed and unite with us for a period o six months. Had we not been th first in Houlton to issue an invitation I would have been terribly disappoint ed. Incidentally, these two churche were, before the split, the "Firs Church of Houlton."

The Congregationalists accepted ou offer and moved in with us. Ou Pulpit Committee met with thei Board of Deacons to make arrange ments for more than doubling ou congregation, for placing some o their property in our building an settling any little questions of pro cedure as to services as well as th financial arrangements. Obviousl some of their Congregation were little afraid that they were movin into a fine building where there wa no religion. Somebody noticed tha there was no cross displayed an asked if we objected to the use of thi symbol of Christianity. All of these things were ironed out and we me together for five months. We ther issued another invitation to them t continue for another twelve months This was unanimously accepted b their congregation. We are hopin that all of the fear and the little rough corners will disappear within tha period and that the union may become permanent.

At least we feel that it will work out satisfactorily as long as we can hang onto the present minister. He is the Rev. Royal G. Davis, a Main man who attended Bangor Theologica Seminary and Northwestern Univer sity. I believe that both Institution are staffed almost entirely by liberal and Mr. Davis has delivered some o the finest liberal sermons to be heard anywhere. I had become quite friend ly with him through our joint mem bership in Rotary and I became little alarmed lest he be leaning ove backward in his attempt to please th Unitarians and Universalists of ou congregation. I told him of my fear and he laughed. He assured me tha

e would have preached even more
beral sermons in the Congregational
hurch, but had felt it wise to go
asy in our church lest some of the
ss liberal of his original congrega-
on get the idea that some of our
adical ideas were attaching themselves
o him.

We are aware that some Congrega-
onal ministers would not be as ac-
eptable to us, but we are also aware
hat some Universalist and Unitarian
inisters would be no more acceptable
o us. We are not a large nor a strong
rganization and we feel that one
rong church is to be preferred over
wo weak churches.

I realize that this type of union is
ot unique in other parts of the coun-
y but in Maine it is really something
– especially in northern Maine. A
umber of years ago the Presbyterian
nd Congregational Churches of Houl-
on united and there are some of the
ld-line Presbyterians who do not take
indly to the use of a "Unitarian"
hurch. Some of them have started
ttending the Episcopal Church, but
his was in the cards anyhow as the
ongregational Church itself was be-
oming too liberal to suit them. The
hances of our permanent union are
ood and getting better every day.
Whether or not this proves to be the
ase it certainly gives us a chance to
et into a better financial situation
han we have been in for several years.

—A. E. HOLDEN

YOUR STAFF'S SUMMER ACTIVITIES

Mrs. Anne Bowman, Executive Di-
ector, Association of Universalist
Women, was a member of the facul-
y at the New York A.U.W. Annual
nstitute at Unirondack, July 30 to
August 4.

Mrs. Bowman was also a member
f the faculty of the Midwest Uni-
ersalist Women's Institute at Bridg-
han, Michigan, July 14 to 22.

The Rev. Philip R. Giles, Director
f the Departments of the Ministry
nd Church Extension, was a mem-
er of the faculty of the New York
tate Ministers' Institute at Uniron-
ack the week of July 23 to 28.

The week of July 29 to August 4,
Ir. Giles, the Rev. Donald Evans of
kron, Ohio, and John C. Hansen,
irector of Financial Counseling and
Unified Appeal, were instructors at the Leadership Training Institute at Ferry Beach.

Miss Alice M. Harrington was a member of the staff of the following institutes: Educational Institute, Ferry Beach, Maine, July 13 to 21; World Citizenship Camp, Unirondack, Lowville, N. Y., August 3 to 12; Youth Lab, Ferry Beach, Maine, August 30-31; Young Adult Weekend, Ferry Beach, Maine, September 1 to 3.

Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* was a member of the faculty of the Youth Laboratory Institute, Ferry Beach, Maine, August 26 to September 1.

PASTORAL CHANGES

The Rev. Gale L. Bascombe, formerly minister of the First Universalist Church of Dolgeville, N. Y., will begin his ministry of The First Universalist Society of Everett this month.

The Rev. Maurice W. Cobb has resigned as the minister of the First Universalist Church of Attica, Ohio.

The Rev. E. B. Cunningham has resigned his pastorate at Towanda, Pennsylvania and has retired from the active ministry.

The Rev. Harmon M. Gehr, D.D., has resigned as pastor of the Church of the Restoration, Philadelphia, and has accepted the pastorate of the Throop Memorial Universalist Church of Pasadena, California.

The Rev. Einar Soderberg of Lansing, Michigan, began his new pastorate in Peoria, Illinois, August 1.

The Rev. George H. Wood has resigned as minister of the Church of Immanual at Rockland, Maine, and will begin his new duties as minister of the First Universalist Parish of Wakefield, September 1.

KANSAS UNIVERSALIST CONVENTION

The Kansas Universalist Convention voted to join the Midwest Conference on May 20, 1956.

BETHEL, MAINE

The Universalist Church at Bethel, Maine, after twenty-five years of inactivity, was opened this summer for services.

JOINT MEETING OF A.U.W. EXECUTIVE BOARD AND STATE PRESIDENTS' COUNCIL

The annual joint meeting of the Executive Board and the State Presidents' Council will be held September 24-28 at the Congregational Conference Center, Framingham, Mass. In addition to the regular business sessions of both groups, there will be several joint ones when policies and procedures of the organization will be discussed. However, the intent of those responsible is to make the week more than a series of business sessions, so the program will include leadership training in all departments of the Association, time for fellowship and recreation. Among the special events planned will be a trip to the Camps for Diabetic Children, where the group will be entertained by the Camp Committee after their tour of the property. From the Camps, the women will go to the Oxford Universalist Church, where they are to join in the Service of Dedication written by Mrs. Eugene Kazmark for the coming year.

Mrs. Benjamin B. Hersey will preside at the executive board meetings and the joint sessions while Mrs. Herman Genhart will preside at the Council meetings. The program and arrangements are in charge of Mrs. Bowman, the executive director.

Indications are that there will be a fine representation at this important meeting, with the Presidents of such distant states as California, North Carolina and others, already having sent word that they will be present.

STUDENTS VISIT HEADQUARTERS

Dr. Benjamin F. Hersey, Dean of the Crane Theological School, Tufts University, brought his summer class in Universalist History into Headquarters, Monday morning, August 6. The students were given a conducted tour through the various departments enabling them to have a first-hand account of the various services offered to local churches by the headquarters staff.

Members of the class were G. Warren Darling, Grant Haskell, Mrs. Gilbert E. Heath and Harry K. Means.

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A MINISTER'S MUSINGS

Ministers are peculiar people. Many laymen have great difficulty understanding what makes ministers "tick." As I am relatively new in Danbury, I am sure that many of you find me a perplexing creature.

Well, let me tell you all about me.

In the Universalist Church a minister is a layman who is set apart, (that is, ordained) to do certain things. The Church supports the minister in order that he may give his full time to his special work. He could support himself and his family but if he did he would have little time left for the work for which he has been set apart.

That "certain work" to which he is ordained is the "salvation of souls." By this, in the Universalist Church, we mean saving men from sin, from degradation, from worry, from bitterness, from loneliness, from littleness, from unhappiness, from uselessness, from frustration, from cynicism, from hate and all the other hells of life. By this, we mean saving them in order that they may know joy and health and happiness and the fullness of life.

This task of salvation is attempted in several ways: *Through worship,* the minister tries to lead individuals to a vision of God, that is, a vision of the Most High, or visions of those things which make life holy and good and joyous, and catching this vision to commit their lives to achieving it.

Through education, the minister tries to help individuals interpret life and their relationship to it in saving ways that they may grow toward the fullness of life and to express through their lives the life of God which is in them.

Through his personal contact with individuals and groups of individuals he tries to do the same thing. He never ceases to be a minister and in the most informal relationship, his primary concern is for the individual's growth toward full salvation.

Thus the minister always seems to be goading people into growing; chiding, directing, teaching, counselling, leading, stirring them up, "stabbing" them awake, reassuring them, encouraging them and urging them on.

He aims to be never too busy to listen, to answer questions, to suggest reading or other activities that may help someone fulfill the potential of his life (i.e. achieve salvation.)

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Now all this leads occasionally t misunderstanding, to which I hav long since become accustomed. Bu it may help you to understand me t know that I have been ordained (se apart) to do these things. And I hav to do them for the salvation of m own soul, to fulfill my own life.

Difficulty is likely to arise not be cause I do not care, but because care too much; not because I do no understand, but because I understan more fully; not because I expect to little from individuals but because expect everything from them. This i the path of salvation. You canno learn to swim until you surrende yourself completely to the sea, trus it, feel at home in it. If you try to hol yourself partly out of the sea, yo will surely sink. "He that would sav his life shall lose it, but he that woul lose life for my sake and the gospel' shall save it."

—FREDERICK L. HARRISON

NEW UNIVERSALISTS

Marcia Ann Hempel, born Apri 28, 1956, Parents, King and Pegg Hempel, Chicago, Illinois.

Mara Tapp, born to Dr. and Mrs Robert Tapp of Canton, N. Y., Jul 22, 1956.

Robert Owens, adopted by the Rev Robert and Ann MacPherson of Au burn, Maine, July 14, 1956.

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MARIAN E. PFAFF, *President*
FRANK A. DEWICK, *Treasurer*

CHURCHMANSHIP WEEK, FERRY BEACH — July 30 to August 4, 1956

While this institute operated on a small registration, it was to the advantage of those attending as it gave an opportunity to talk out each person's problems. There were church treasurers, trustees, and secretaries present. The Rev. Philip R. Giles, the Rev. Donald K. Evans and Mr. John C. Hansen composed the staff.

Each person was asked to write out all the questions he or she would like discussed during the week. These were co-ordinated and taken up at each morning session, which was held from nine until 11:45 o'clock, followed until noon by a brief worship period. To complete the list of problems, two evening sessions of an hour and a quarter were conducted.

The proper way to present a budget to the people and items which it should contain, how to conduct an Every-Member - Canvass successfully; the function of the Board of Trustees and its Committees, duties of the treasurer and the clerk, how to conduct a membership campaign, hospitality, parish calling, church insurance coverage, the minister's use of his time and duties, church publicity and public relations, the allied groups in the church, these subjects were all talked over and the best methods to follow as applied to one's own individual church.

Lay people should be more willing to do their part of the work, especially in the Church School, acting as teachers, substitutes, hostesses, baby sitters.

This Churchmanship and Leadership Training Institute had one of the finest programs possible and the few who were in attendance felt that they had a great and worth-while experience. We trust that the good word will be passed around and that more of our people will be with us next year.

—The Ferry Beacher

NORTH CAROLINA CONVENTION

The Universalist Convention of North Carolina, Inc. will hold its fifty-first annual session at the Red Hill Church, October 12, 13 and 14, 1956. Routine business matters as well as new business will be considered at this time. The annual election of officers will be held as usual.

—EARL P. MATTHEWS, *Secretary*

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NILES HEADS MINISTERS' GROUP

At the annual meeting of the Maine Universalist Ministers' Association in conjunction with the 128th annual convention of the Universalist Church of Maine at Auburn, on May 4, the Rev. Albert C. Niles, Bangor, was elected President; the Rev. Donald Hinckley, West Paris, Vice-President for the Southern District; Robert Fiske, Pittsfield, Vice-President for the Northern District; and the Rev. Earle W. Dolphin, Turner, Secretary-Treasurer.

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NOTICES

MICHIGAN FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Convention of the state of Michigan will meet at the Universalist Church, East Liberty, Michigan, October 6, 1956, at 9:00 A.M. to examine and consider the application for reciprocal fellowship submitted by Alfred Judd, an ordained Unitarian minister now occupying the pulpits of the Universalist churches at East Liberty and Horton, Michigan.

— NORMAN L. SPARBEL

MINNESOTA UNIVERSALIST CONVENTION

The biennial business session of the Universalist Convention of Minnesota will be held at the First Universalist Church of Minneapolis on Friday and Saturday, October 26, 27, 1956, in conjunction with the Fourth Annual Conference of Unitarians and Universalists of Minnesota. The business session will hear reports, elect officers, and transact such other business as may legally come before it.

—CARL H. OLSON, *Secretary.*

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